

## THE FIRST SERMON.

(Continued from Second Page.)

"the choir invisible." And the solid oak of the pulpit furniture speaks to us of the sterling qualities of the true man whom it commemorates. So by these memorials, that which is good and true and noble and pure in human character is gathered around us and held up before us, as something that can never die.

Thus built, thus equipped, thus encircled with hallowed memories, our new church now stands ready for the preaching of the Gospel and the worship of God. In outlining the plans or methods by which we shall carry on our work, I would say:

1. That this will continue to be a Presbyterian church. It has been through all its history, and time has brought no regret, no disposition to change. This church has proved its right to existence as a Presbyterian church by the good it has done, and, please God, with larger opportunities, we shall do a greater work on the same lines. We have no reason to change. We have worked happily and successfully under the Presbyterian system, and have not been hampered in any way, either by its theology or its form of government. Without making any comparison with other denominations, I may yet uphold the excellences of our own.

There is one thing peculiarly admirable about Presbyterianism, a trait that I constantly delight in, and that is its broad charity. It makes no attempt to unchurch any other church. What is sufficient for membership in any evangelical church is sufficient for membership in this. You can bring a letter here from any evangelical denomination in the world, and be received without a single question asked or a single ceremony undergone. So equal do we esteem all Christian churches. They are all fields of the one flock.

And this principle rests upon a still deeper foundation—the basis of church membership—which is to require nothing more for church membership than is required for salvation. The door into the church, we strenuously maintain, must not be narrower than the door into the kingdom of God. We will not and do not make more requirements to get into the church than to get into heaven. Accordingly, all that is asked of any one who desires to enter the church is a credible profession of faith in Christ. Do you feel your need of a Saviour, and are you trusting Jesus as your Saviour? No subscription to any creed, no acceptance of any system of theology is demanded of private members.

And yet we are not a motley throng who believe anything or nothing. We have a well defined belief, and settled doctrines, so that everyone knows where to find the Presbyterian Church. We have a backbone which gives stability to our church. We are not a jelly-fish. We have a creed. And although there is in many quarters a loud and senseless outcry against creeds and constitutions, the fact is nevertheless that every society and association and corporation in the world—except the red-eyed Anarchists—have constitutions. And people like them too, and demand them. They want to know on what platform they are standing. When we say then that the Presbyterian Church is "creed-bounded, but not creed-bound," we say the highest thing in its favor that can be said. That is, we stand upon the rock of God's word as we understand it; but if any one comes and says I differ with you on this or that point—not of fundamental doctrine—we reply, brother, that need not part us. Do you acknowledge and love our Master? Then come and sup with us.

Our creed has the reputation of being narrow and hard; but it does not seem to work against us. A friend of mine in Bradford, Pa., writes of a case in point. He says: "Bradford is made up of all kinds of religious sect and of irreligious people. The Jews have two synagogues. An interesting item of church history is connected with the Universalist Church. It was the first church to take possession of the field, and erected a large building. In the great furrow of worldly population to Bradford, Jews and atheists, free-thinkers and agnostics, it would seem that this church, with its broad liberal doctrines was the very church to gather in the crowds. But instead of that the organization has disbanded, the building is falling into decay, and is just now occupied by the Salvation Army; while close at hand the Presbyterian Church, a late comer, with so-called hard doctrines and narrow confession, has grown to be the strongest church in the place." I have an idea, brethren, that in these days of drifting and of unrest, that people like to find a rock where they can lay hold of it; and that our greatest success in the future will be in steadfast loyalty to Jesus Christ and unwavering allegiance to the word of God.

I only want to assure you therefore that your pastor does not intend to gain a cheap notoriety by publishing out of the way sensational views. There does seem to be a wondrous desire abroad to be hunted as heretics, but I am happy to say I have not caught the fever. It makes one notorious, to be sure; but does it build up churches or save souls? I have no doubt I could crowd this church by attacking the Bible and ridiculing the Old Testament. I saw a very apt illustration some time ago in a paper. There was a certain grip-car

on the line that had a defective wheel. Every time that car went by, the whole street knew it; people stopped to look, faces rushed to the windows. A thump, thump, thump, with a bang and a bang emphasized the fact that it was "off the round." It attracted attention; other cars went by smoothly and unobserved; but carried their passengers safely and swiftly.

The one great object of this pulpit shall be to preach the Gospel with saving and keeping power. I wish that this idea might so permeate all our activities that this would be an evangelistic church—that is a church of the Gospel—and therefore, as the Gospel is for all, a church for the people. I have asserted that I have no revolutionary or sensational propositions to make to you in this crisis of our history. But it is necessary for us to understand exactly the work that is before us. Here we have been permitted in God's kindness to erect a new and beautiful edifice. We laid the corner stone in faith: we now lay the capstone with joy. We have planned for a building much more extensive than we needed for our own use, and we have carried out the plan. We have labored for the good of the community. Now what precisely is our mission in this community? For what purpose has God prospered our enterprise? To whom has He sent us with the Gospel?

The great answer, it seems to me, our great mission is: That this is to be a church for the people. Not a rich man's church; not a poor man's church; but a church where "the rich and the poor meet together," without distinction in the sight of the Lord, who is the "Maker of them all." We trust there will come into our assemblies men with gold rings in goodly apparel; we trust also there will come in poor men in poor raiment. We cannot spare either the one or the other.

We cannot spare the rich. I am afraid that some misread and misunderstand Christ's words about the rich man. He said, How hardly shall they that have riches enter into the kingdom of heaven. Is that anything derogatory to those that have riches? Does it cast any blame upon them? The very contrary. It simply elevates and ennobles the rich who are in the kingdom. They have come in through great obstacles; they have surmounted temptations that the poor know nothing about. They have proved themselves the noblest of their kind. We ought to admire and esteem very highly the rich Christian. To the man that had five talents and by industry and wisdom made them ten talents, the Master said, "Well done." He had doubled his money, he had doubled his power of doing good.

So we say to those to whom God has entrusted this world's goods: The church has great need of you. You are stewards of the Lord's bounty; we appeal to you to see that the church is not hampered in any good work. That is your mission among us. We cannot get along without you.

But suppose a wealthy man should endow the church, give it an income which would supply all its necessities. Why it would be the worst thing that could happen to it. If one man had put up this building, the rest of us would not take half the interest in it that we do now. The fact is that people prize what they pay for and share in. So while there are a great many arguments for a free church, supported by a few, there is this objection, that people put little value upon that which costs nothing. It is cheap; it is too cheap. If indeed men have nothing to give, then they ought to be welcome without anything, and I hope will always be welcome here. I charge you, my people, to see to it that at these doors all are welcome; that no one, whatever his condition, shall feel out of place here. The church seeks not theirs, but them.

But that does not prevent those who can give a little, from giving it. They want to feel that they are helping to uphold the church and have a share in it. Little or much does not matter, if it be proportioned to ability. It is accepted of the Lord according to what a man hath and according to what he hath not. The rich and the poor meet together there.

So although this is not what is called a free church, it may be and it ought to be a church where the rich and the poor meet together, where there is no saying to the man with the gold ring, "Sit thou here, and to the man in poor raiment, 'Stand thou there,' where there is no pride on the one hand, nor abasement on the other; but where all are alike before God. The Lord is the Maker of us all. We have one Father in heaven, one Saviour, one Sanctifier. Let us all be brethren therefore, uniting heartily in the spread of the Gospel.

This is our church, in one sense; but it is not for us alone. It is for all. It is Christ's church, who died for all. Let us therefore consider ourselves as his representatives. It is an inspiring thought in itself. He has stationed us here, in this goodly place to represent Him. Shall we falsely represent Him? Shall our welcome be less warm and earnest than His? Was He content to wait for men to come or did He seek them out?

It is a great work He has given us to do, and it will take more energy and more effort than ever before. Oh, that we might be as faithful to our new responsibilities as those who went before us were to theirs. We are surrounded by a great cloud of witnesses. I look upon the faces of those two former pastors which have brought together in that book you hold. I imagine they are watching us with eager interest.

The strong manly face of Dr. Kennedy with its lines of personality and power. I do not know whether he ever looked forward to this. His face in that picture is toward the past. It is characteristic of one advanced in life, to dwell on the past rather than the future, and to draw out of experience and memory the mature lessons of life. Whether he ever saw this building in vision or no, I know that to his sturdy foundation, laying much of the stability and strength of the congregation is due. Mr. Duffield looked forward to this I know. His thoughtful face and eager eyes are turned to the future. He desired to see these things which we see, but did not see them. But he helped it on, he built his part, and now we may say: "These died in faith, not having received the promise; God having provided some better thing for us that they without us should not be made perfect." This advance in our days adds to the perfection of their work and the work of all who have labored here in days gone by. We may emulate their faith and their fidelity.

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**SHERIFF'S SALE.**—In Chancery of New Jersey.—Between B. Halstead Ward et al., Executors, &c., Complainants, and William O. McDowell et al., Defendants, Pl. Fa., for sale of mortgaged premises.  
By virtue of the above stated writ of fieri facias, to me directed, I shall expose for sale by public vendue, at the Court House in Newark, on Tuesday, the nineteenth day of April next, at two o'clock P. M., all that tract or parcel of land and premises situate, lying and being in the township of Bloomfield, Essex County, New Jersey:

Beginning on the southerly side of Canal Street at the northeast corner of lands of Uzal D. Ward; thence (1) in a southerly direction, along the line of said Uzal D. Ward one hundred and sixty-one feet and three inches more or less; thence (2) in an easterly direction along the line of said Uzal D. Ward one hundred and sixty-five feet more or less; thence (3) in a northerly direction and in a straight line to a point in Canal Street, being one hundred and forty-nine feet and eight inches more or less from the place of beginning; thence (4) in a westerly direction along the southerly side of Canal Street one hundred and forty-nine feet and eight inches more or less to the place of beginning.

Beginning at a point in the division line between lands formerly owned by Uzal D. Ward and lands of Augustus W. McDowell; said point being sixty-two feet on a course south eighteen degrees fifteen minutes west from the southerly side line of Canal Street; thence (1) following the northerly side line of the right of way of the Montclair and Greenwood Lake Railway on a curved line to the right with a radius of two thousand eight hundred and sixty-five feet one hundred and ninety-six feet to a stake in the division line between lands of Augustus W. McDowell and lands formerly of Edmund Davey, now owned by Israel C. Ward; thence (2) along said line on a course south fourteen degrees fifteen minutes west sixty-two feet to a stake in the Railway Bank; thence (3) along the line of lands formerly of Mrs. Schreiner north twenty-five degrees twenty minutes west one hundred and seventy-one feet to a stake, said stake being a corner in the division line between lands of Mrs. Schreiner, lands formerly of Uzal D. Ward and lands of Augustus W. McDowell; thence (4) along the line of lands of Uzal D. Ward on a course north eighteen degrees fifteen minutes east one hundred and eighty feet to the place of beginning.

The last described tract being the premises released from the lien of the mortgage herein mentioned by Israel C. Ward by a deed of release to Augustus W. McDowell, recorded in the Register's Office of Essex County in Book G 19 of Deeds, page 495.

Newark, N. J., March 14, 1892.

JACOB HATZSLING, Sheriff.

HALSLEY M. BARRETT, Sol'r.

**ESSEX COUNTY ORPHANS' COURT.**

In the matter of the estate of Sarah Ann Vaughan, deceased. Order for the sale of lands to pay debts.

By virtue of an order of the Essex County Orphans' Court made in the above stated matter on the twelfth day of April in the year of our Lord one thousand eight hundred and ninety two, I, Charles H. Halfpenny, Administrator, &c., of the estate of Sarah Ann Vaughan, deceased, will expose for sale at public vendue to the highest bidder, on the premises, in the township of Bloomfield, in the County of Essex, State of New Jersey, on Tuesday, the twenty-fourth day of May next, A. D. 1892, at the hour of two o'clock in the afternoon of that day, all the following described lands and premises, to wit: All that certain tract or parcel of land and premises hereinafter particularly described, situate, lying and being in the township of Bloomfield, in the County of Essex, and State of New Jersey. Beginning on the westerly line of Walnut Street at a point one hundred and twenty-five feet distant measured on said line in a southerly direction from the intersection of said line with the southerly line of Vine Street; (1) thence parallel with said Vine Street in a westerly direction one hundred feet; (2) thence parallel with said Walnut Street in a northerly direction fifty feet; (3) thence parallel with said Vine Street in an easterly direction one hundred feet to said line of said Walnut Street; (4) thence along the line of said Walnut Street in a southerly direction fifty feet to the place of beginning. Together with all the appurtenances thereto belonging in the said lands and premises.

CHARLES H. HALFPENNY,  
Administrator of Sarah Ann Vaughan, deceased.

April 7, 1892.

**ESTATE OF MARGARET HALL, DECEASED.**—Pursuant to the order of John B. Dusenberry, Surrogate of the County of Essex, this day made, on the application of the undersigned Administrator of said deceased, notice is hereby given to the creditors of said deceased to exhibit to the subscriber under oath or affirmation their claims and demands against the estate of said deceased within nine months from this date, or they will be forever barred from prosecuting or recovering the same against the subscriber.

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